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**FORCES IN ACTION TO-DAY.
AT OCEAN PARK.**

THE MISSIONARY HELPER



Faith and Works Win —

VOL. XXVII.

OCTOBER, 1903.

No. 10.

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MOTTO: *Faith and Works Win.*

VOL. XXVIII.

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A PRAYER FOR GUIDANCE.

*Show me the way, O Lord,
And make it plain;
I would obey thy word;
Speak yet again.*

*I would not take one step until I know
Which way it is that thou wouldst have me go.*

*O Lord, I cannot see;
Vouchsafe me light;
The mist bewilders me,
Impedes my sight;*

*Hold thou my hand, and lead me by thy side;
I dare not go alone; be thou my guide.*

*I cannot see thy face,
Though thou art near;
When will the morning chase
Away my fear?*

*When shall I see the place where day and night
Exist not, for thy glory is its light?*

*I will be patient, Lord,
Trustful and still;
I will not doubt thy word;
My hopes fulfill.*

*How can I perish, clinging to thy side,
My Comforter, my Father, and my Guide?*

Working Notes.—Annual Meeting will have come and gone before this number of our magazine appears, but its influences will abide. May they be for the very best in every department of our work. . . . Our treasurer returns to Ocean Park with an enthusiastic report of her trip to the Vermont Yearly Meeting, and the hope that she may go again. Through the efforts of the Vermont W. M. S., at least sixty copies of the MISSIONARY HELPER will be circulated in that State in response to the publisher's offer of a three months' subscription for ten cents. Will other States please take notice. . . . Note the revised Outline Study of China and reference to supplies, on another page. . . . Our missionaries will very soon return to India, much benefited by their furloughs. Dr. Shirley Smith went with Rev. and Mrs. Coldren, sailing from San Francisco on the steamer *Celtic*, Sept. 19. Miss Hattie Phillips and Dr. Mary Bachelor expect to sail from New York, Oct. 6. They are planning to take a side trip to the Holy Land on their own account. . . . We learn with sorrow of the continued ill health of Miss Gertrude Hartley of St. John, N. B., which makes it necessary for her to give up her study and work in anticipation of going as missionary to India for the F. B. Young People of New Brunswick. . . . It was beautiful—was it not—that Mrs. Porter should close her article, on "Glimpses of the MISSIONARY HELPER," in the September number, with the words, "God be with you, but not farewell." She little thought that they were her last words to us through the magazine for which she has worked so long and faithfully. . . . Young and old alike will be interested in the story of that Cradle Roll meeting in Balasore, as told in the Junior Department. Miss Dawson is a missionary from Australia and a dear friend of our Miss Barnes. It is a pleasure to know that she can be with Miss Barnes during Dr. Smith's absence. Two photographs of little folks in the Orphanage came with the article. We hope to reproduce them later. . . . We greatly regret that promised helps for the November meeting on denominational literature will be too late for this number, and will have to appear in the next. . . . Especial attention is called to the note under "In Memoriam," in September. This rule has been in effect for several years, but has been overlooked by our friends. . . . A list of missionary books, desirable for Sunday-school libraries and young people's societies, is being prepared under the direction of General Conference. As our bright fellow-worker, the *Woman's Missionary Friend*, says, of another set of missionary books, "Buy one or all, and then do not keep them in cold storage." The same magazine suggests the following: "The organization of 'Gossip Clubs' for the dissemination of missionary information might not be a bad idea. We talk over these matters with those who are interested, but do we tell some thrilling incident to our indifferent friend and then 'point a moral'?"

Notes from Afar.—In a sermon delivered before the London Missionary Society, Rev. P. T. Forsyth, D. D., told a truth which it would be well for every worker to remember: "The weakness of much current work and preaching is that it betrays more sense of what has yet to be done than of what has been done. We feel man's need more than Christ's fulness. He brought forth judgment unto victory." . . . *The Outlook* calls attention to the Christianizing of Japan: "We are gratified to hear that converts are steadily increasing in numbers, as a result of the faithful labors of the missionaries in Japan, and that a real interest in Christianity now pervades every rank in society." Christian men have been chosen for high official political and educational positions, and in a recent address, Count Okuma, the ex Premier, said: "Live and preach this life [Christian] and you will supply to the nation just what it needs at the present juncture." . . . An inspiring article, in the *Missionary Review* for August, is entitled, "A Revival in India." This wonderful work began in a little prayer service in South India in May, 1902. One who was there wrote to a fellow-missionary to unite with him in prayer for a revival of spiritual life among the native Christians. Other small prayer circles were formed, then organizations took it up and the plea for united prayer for India went far. It comes to us: "We want millions of people praying daily for India. I believe a crisis of missions in India is upon us. If we could concentrate the prayers of God's people upon India at the present time, I believe we could do the work of centuries in decades. Let every child of God who reads this pray for India." . . . In an interview recently printed in the *San Francisco Chronicle*, the Hon. F. S. Stratton, collector of the port, who had recently returned from a journey to the East, said: "I went out opposed to the missionary movement in China. I, however, have been converted by what I have seen. America leads all others in philanthropy and religious work in the Orient, and the results while slow are, in my opinion, sure, and the foundation is being splendidly laid. Commercially speaking, the missionaries are the advance agents for the American commercial enterprises. If business men only understood this better they would assist rather than discourage the evangelistic work in the East." . . . The end is not yet of the uprising against Turkish oppression in Macedonia. Tales of fresh atrocities reach us, and the situation grows more serious. Native Christians suffer, missions and missionaries are threatened, and foreign officials are in danger. The results of international complications may be surprising and far-reaching. . . . At the International Missionary Union, Rev. John G. Paton reported from the New Hebrides that one missionary, after a few years' work among the nude savages at his station, has portions of the Scriptures translated into their language, and 1,200 of them attending school and church. There are in the New Hebrides mission over 16,000 converts, and of them 330 native teachers.

AT OCEAN PARK.

BY MRS. E. M. F. BUZZELL.

AMONG the many good things served at Ocean Park the past season, gleams the Woman's Convention, which opened on Wednesday, Aug. 19, under the auspices of the Educational Bureau, with Mrs. L. V. Jordan chairman of the convention committee. "And what is the Educational Bureau?" asks some one; that is, I fancy that I hear the query, as I often do even among those who are wont to come to the Park. The Educational Bureau of Ocean Park, Me., is an organization of men and women, principally women, whose object as stated in Art. 2 of its constitution is, "To promote a knowledge of and obedience to physical, mental, and spiritual laws that Christ may be forming within for one's own and another's sake." Any person interested in the work may become a member by the annual payment of fifty cents, or a life member by the payment of ten dollars. It owns Curtis Home, a restful summer retreat, and Blake Industrial, where hygienic domestic cooked food may be obtained, and meals are served on the European plan; it conducts and maintains the children's classes, the traveling libraries, and the Woman's Convention, the last of which covers three days, and some of the most earnest workers and best speakers among women occupy its platform. Dr. Emily Brainard Ryder of Bombay, India, and Rev. Anna Howard Shaw of Philadelphia have been with us two seasons.

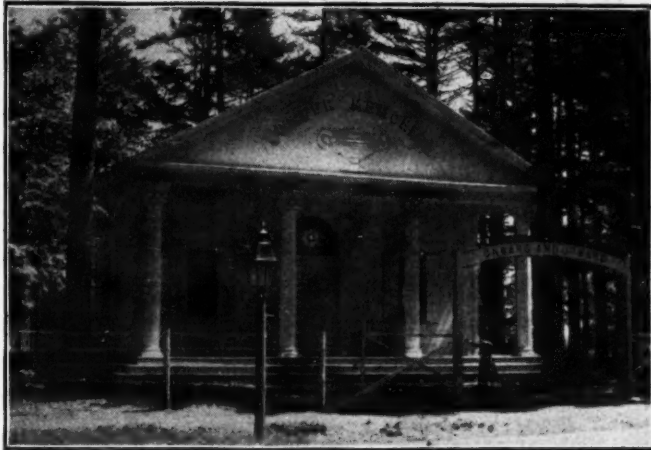
The convention opened at 8.15 A. M. each day, by a devotional service, the leaders of which were Miss H. E. Deering of Maine, Mrs. M. A. W. Bachelder of Michigan, and Mrs. A. P. Tilley of Rhode Island. These services were a keynote to the days which followed, inspiring, uplifting.

The annual meeting of the Educational Bureau was held in Curtis Home at 10 A. M., Wednesday, Mrs. S. C. G. Avery of Wells Branch presiding; numerous measures were discussed and important business transacted. In the afternoon Dr. Ryder gave "an hour with the Orientals." She began by asking her audience to relax tense muscles and for the hour to assume somewhat the languid condition of both mind and body peculiar to the Oriental, referring to the never-ceasing activity of the American women. Her very presence was refreshing, and for the hour one felt that there was time enough and to spare. She then gave a most interesting account of a political trip which she took through India, unattended, which most assuredly required both tact and nerve.

The social event of the convention was the reception, in the temple on Wednesday evening, which was unique in many ways. Among its interesting features was a quiz on American history, the honors of which were proudly borne away by members of the sterner sex. Mrs. Hayes of Lawrence and Mrs. Folsom of Portland contributed largely to its success. The beautiful floral decorations were under the

direction of Mrs. Thomas of Saco, who not only served as decorator on this occasion but throughout the assembly, spending much time and exhibiting rare taste.

On Thursday there was a veritable downpour of rain, which dampened the ardor of some of the women, but many bold spirits were equal to the occasion, and the exercises of the day were both interesting and profitable. To say that the question box of the afternoon was conducted by our Miss DeMeritte, assisted by Dr. Ryder and Dr. Mary Bachelor of India, is guarantee of its success. "Dr. Mary" illustrated, on a blackboard, the proposed changes and additions to the Henderson Home, chiefly to give space for her medical dispensary in Midnapore, and was followed by Dr. Ryder, who gave a pleasing account of a trip from America to India in company with Ramabai. The following evening she gave a



THE PORTER MEMORIAL.

most instructive lecture entitled "The Fire Worshipers," which was particularly interesting to those conversant with "Lux Christi" and Henry Van Dyke's beautiful story, "The Other Wise Man."

The exercises of Thursday afternoon were in charge of the younger women, Miss Harriet T. Milliken of Augusta presiding, and Miss Mary Buzzell of Ocean Park having charge of the music. Miss May Malvern of Portland told of the Y. W. C. A. work, principally of her own city. Miss Malvern is not a theorist but an active worker, and gives much promise as a speaker. Miss Ella C. Hurd, matron of the W. C. T. U. Mercy Home in Manchester, N. H., was then introduced, and touched all hearts as she spoke in her earnest manner a few words concerning "our girls." From four to six, a reception, under the auspices of the W. M. S., was given in Curtis Home to the missionaries then at the Park—Rev. and Mrs. Hamlen and Dr. Mary Bachelor. Miss Hattie Phillips came later.

Earlier in the season Rev. E. C. B. Hallam and Rev. and Mrs. Wyman were at the Park. This was a delightful occasion, giving opportunity for all to meet and greet these workers who so grandly represent us in far away India.

In the evening Rev. Anna Shaw delighted a large audience by her lecture on "The American Home." She introduced her subject by saying that she was sometimes asked, "What do you know about a home? you have never married." In charming repartee came: "When I was fifteen I began teaching school and boarded around; when I was twenty-two I began to preach and have been boarding around ever since. Have I not had opportunity to know something about American homes?" Her words had the true ring, and were a direct appeal to the effect that each one should contribute his share toward making the ideal home. "Home is the tap-root of the State," she quoted, and then stated how good mothers may teach selfishness by being too self-sacrificing. She urged comradeship between parents and children and also many other things too good to leave out. Surely it is an inspiration to listen to this grand, eloquent, self-made woman. One can but feel that she may with confidence say, "I was not disobedient unto the heavenly vision." So ended the Woman's Convention of 1903, inferior to none which has preceded it.

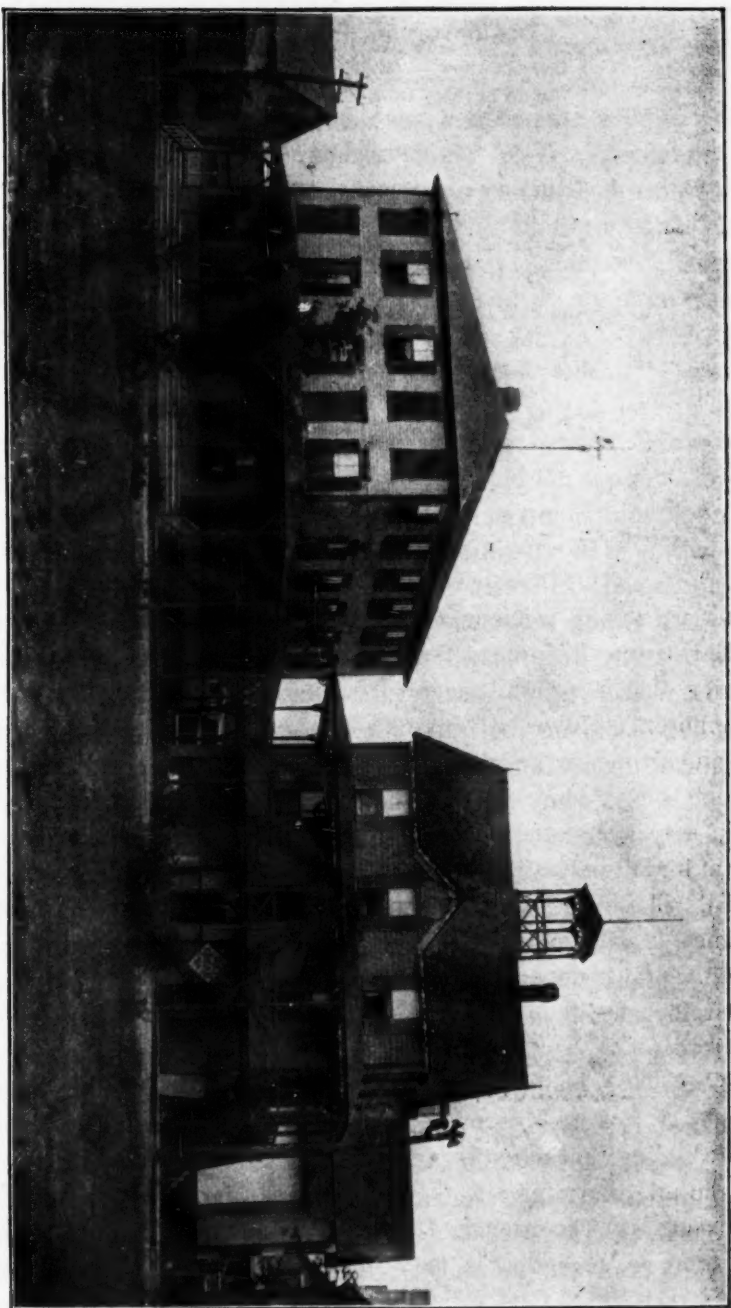
The W. C. T. U. and Suffrage days were of their usual excellence. These days always bring to the Park women of national reputation whom it is a delight to see and hear.

But where was our dear editor of the *HELPER*? Why was she not present with her winsome smile and cheery word, when more than in all else her soul delighteth in these things? Frailty of body, but not of spirit, compelled her to "flee as a bird to the mountain," accompanied by the "little Mater" who does not acknowledge even to her own heart that she is in need of self-recuperation. May her sunny presence be long spared to us and the work so dearly loved.

The passing onward of our dear Mrs. Porter hovered not as a shadow, but as an inspiration over all. We loved her so well and miss her so sadly, yet her earthly life so recently ended must have ennobled all others with which she came in contact. The program which she so carefully arranged was carried to its close as she would have wished, and then, in the quiet of the Sabbath afternoon, in Porter Memorial Hall which she loved so well, a memorial service was held—a simple tribute from loving hearts to a noble Christian woman. I wonder just what she is doing in the life beyond, where she has gone "to dwell forever in His land." I wonder why she was called away when her dear ones needed her so much.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears.
Up there, sometime, we'll understand."

Ocean Park, Me



CURTIS HOME AND BLAKE INDUSTRIAL.

MRS. S. A. PORTE.

THE TRIBUTE OF AN ACQUAINTANCE.

I DID not know her well. Her cares were many,
 And her way from mine apart,
 And yet from my far distance I admired her
 Clear, wise head and strong, true heart.

To-day my eyes are wet I hear she has departed
 Unto that silent land,
 And she has left those who will be sad and faint-hearted
 For voice, and face, and hand.

And may I send to that near inner circle,
 Composed of child and friend,
 Regret, and sense of loss in her departure,
 May I this tribute tend?

This tiny tribute, that of kind remembrance—
 May I this tribute send?

IDA L. REMICK.

FORCES IN ACTION TO-DAY.

BY REV. THOMAS H. STACY.

(To accompany "*Lux Christi*," Chapter VI.)

THERE are strong influences and even institutions at work to neutralize the work of Christianity in India. We do well to consider the conditions carefully, remembering that it is pitiful when such conditions gain any sympathy from the Christian church. However, I learned—some time since—to be cautious about devoting much time to negatives and to evil itself; we might spend all of our time on such things, when all that is necessary is an amount sufficient to learn facts. We may spend the summer digging plantain, witchgrass, and purslane, with no fruit for fall harvesting. Put in good seed and the weeds will get crowded out, and fall will have a harvest of good things. I am of the opinion that if good has a chance it will eliminate evil. On this principle we consider four things upon which we must depend for the Christianization of India. We do not speak of them here because they are new discoveries, but because their importance may be overlooked.

1. *God.* It is his interest in this work which has interested every lover of it. In times of lack and discouragement it is well to remember that this work is God's, that his resources are pledged to its support, and that his promise is made to those who ask him to give to them the heathen for an inheritance. We speak of this because when in straitened circumstances the church will halt in mission work or resort to questionable measures for support, when instead of this God should be her resort. God will take up the cause when human resources fail. He leads through, where man sees no way out. He turns failure into victory, that man may know he is God, and that his is the glory. Happy is that mission soci-

ety in whose records is written the fact that when those interested betook themselves to prayer, with defeat staring them in the face, a large and profitable way was opened up to them in answer. Moreover, since Christianity is a religion which requires us to walk by faith, we must believe that a larger faith in the prosecution of mission work would please God; larger expectations as to the results of our work, larger expectations concerning what God will do. We have little sympathy with unreasonable ventures and presumptions, but to wait in time of need to know the material *who* and *how* has more than once courted failure and dishonored God. It was not of faith. We need to say often with Paul, "I believe God."

2. *The home church.* Her part is an important one. "How shall they preach except they be sent?" Carey knew his call to the foreign field before there was any board or secretary to call, any treasurer to pay. He was ready to go "into the pit," but pleaded for somebody "to hold the ropes." It is the duty of the home church to carry the Gospel to the heathen through those of her number willing to go. If some will go it is certainly the duty of those who stay to support them. It is a privilege to the home church. In Christian lands where conversions are comparatively few and the people seem gospel hardened, it is a privilege to have the good cheer which often comes from heathen lands with the information that the *Word* is received with gladness. Moreover, it seems evident that a large reason for the existence of the Christian church to-day is, that she may prosecute mission work; for we see the churches which do the most of this strong and prosperous, and those which refuse to do it puny and dying.

It is evident from the instruction of Christ and the apostles that the interest in proclaiming the Gospel was to convert. If the church would have evangelistic missionaries, she must be evangelistic; if she would see the heathen converted, she must maintain a converting spirit. She must guard against that teaching which magnifies the example and teaching of Christ, but eliminates the great atonement in his death; which lauds personal education and development, but has nothing to say about the new birth which is forever fingering the historical, chronological, and authentional skeleton of Scripture, and fails to see its soul. Such a church has no message for the heathen. The Brahmo Somaj and even the Shasters give them a religion as good. The spirit of evangelism in the home church not only furnishes missionaries, soul-winning missionaries, but it also furnishes the means for their support. With the tendency to theological laxity there comes also a tendency to expect large contributions from a few, but God has always honored the small gift, the gift of self-denial. The offering of the soul—the giving of money, service, self—is as natural to the Spirit-filled life as the grape clusters are to the vine.

The church of the twentieth century has yet to learn the power of Spirit-filled lives, the power of prayer. Individuals like Finney, Müller, Moody, Hudson Taylor, Livingstone, and some others learned it; but prayer, the greatest lever in the hands of the church, has not been used by her yet intelligently. We are told to pray to the Lord of the harvest to send forth laborers, and that whatsoever we ask in His name shall be given us, and yet the church tries so many means more than that! May the Holy Spirit, the spirit of true evangelism, the spirit of missions, fall upon the church!

3. *The missionary.* The missionary is one of the first agencies considered, for "how shall they hear without a preacher"? No missionary can be a successful missionary who is not thoroughly imbued with the evangelistic spirit. Let his body be strong, let his mind be disciplined, but above all, let him have an evangelistic spirit. Our teachers and our medical missionaries in the field have that spirit. Dr. J. L. Phillips had it intensely, and one has only to read the life of Dr. O. R. Bacheler, the prince among missionaries, to see towering above his specialties in the dispensary, the press, the Bible, and industrial schools, and his keen ability for organization, his intense evangelistic spirit. Educational and religious work differentiate too widely in America; surely in India they should have one object—evangelization. Let it be said to the honor of the British Government in India, that she places all who engage in educational work in that country upon the same plane. The aim of the country is to Christianize the people. It commits to the teacher the aim and endeavor to lead the pupils into a Christian experience. The missionary's purpose should be no lower, nor should he or she regard the work a success when pupils have gone through the school Hindu. I doubt if the church is called upon to sacrifice to send means to India only to give the natives an English education. Education is a great blessing to those whose hearts are right; it can only make worse him who is willfully wrong. Every missionary should be evangelistic, with a love for the soul of the native surpassing every other love.

4. *The native Christian.* Our mission acted wisely, in common with many others, in early encouraging the native churches to tithe, and, as far as possible, become self-supporting. Dr. Barbour, secretary of the American Baptist Union, after a recent mission tour, says: "Why shall the native Christian give? Is it to relieve American Christians? I confess I would have shrunk from urging this motive upon a young girl whom I saw pounding bark off the branches of trees which she had gathered, the gain to be realized by the work being one rupee for fifty pounds of bark. Is it that they may be independent of foreign aid? But the Scriptures they are taught to read teach them that the strong are to aid the weak, and that the word 'foreign' is foreign to the Christian brother-

hood realized in a common fellowship with Christ. Why, then, shall the native Christian give? Because he is a servant of God, a disciple of Christ, and as such is received by his Lord into partnership with him in his work for mankind. He is to recognize this relation by consecrating a due part of his resources to the work of Christ. He is to give because he is put in trust with the Gospel." Are not the same reasons valid as to why he should take responsibilities? The native Christian doing business on Christian principles, living among his people as a Christian should live, teaching, preaching the Gospel to his own people, will do more toward Christianizing the heathen than can be done by any foreigner. Should not the native Christian be encouraged to take responsibilities as far as it is safe? Does he not deserve careful training, and has he not a large claim upon our prayers and sympathy as one of the prime "forces in action to-day"? Christianity which we send to India will be interpreted as the Book is read more in the lives of the missionaries who teach it, and most in the poor native with a long line of ancestry benighted, who lives among the caste from which he has broken—outcast. By him Christianity will be interpreted. God help him!

THE BUREAU OF MISSIONARY INTELLIGENCE.

In a room in a delightful old home at Wells Branch, Me., may be found many and varied helps for missionary work and workers; aid enough, if rightly used, to make an auxiliary member acquainted with nearly every phase of our work, to insure an interesting monthly meeting, an attractive missionary concert, a beautiful Thank-offering service, and to give a glimpse of many lands with the characteristics and customs of the people. Hindu gods and many suggestive curios are here, costumes to accompany exercises, the anklets, bracelets, and other forms of jewelry which represent beauty of ornamentation to the Oriental mind, but suggest bondage to the Western. Here are all sorts of printed helps: books, booklets, leaflets, cards, catalogs, exercises, responsive readings, poems, songs; aids to organization of auxiliaries, Junior Missionary Societies, and Children's Bands; report blanks, membership cards, mite boxes, and so forth. A catalog and price list of these supplies will be sent freely on application to Mrs. Avery, but of course you have that already. It is worth while to note how many good things can be obtained for a penny apiece, and what a wealth of suggestion may be found in those little books "Fuel for Missionary Fires," and "The Missionary Manual" at thirty-five cents each. Every auxiliary will naturally have the "Manual of the Free Baptist Woman's Missionary Society," at ten cents, and the invaluable booklet "India, One Hundred Questions Answered," at five cents.

We want all the helps possible in studying China next year. The text-book "*Rex Christus*" is a necessity, and we will make use of all the books of reference

suggested by the Central Committee if we can ; but what shall the woman do who has no books on China in her own home, is ten miles from a public library, and the book money of the household firm is sadly limited ? Well, our catalog informs us that the following leaflets are in that blessed Bureau : Chinese Women (.01), Chih, Little Chinese Girl (.02), Foot-binding in China (.01), Facts from China (.05), How Chinese Children Learn to Worship Idols (.01), Infanticide in China (.02), Women in China (.01). Then there are exercises and dialogs about the same country, if we need them.

The other day, I took from the leaflet corner of the HELPER sanctum a fat packet of samples of Bureau supplies, intending to look them over carefully in order to be able to recommend special leaflets for special needs ; but I became so absorbed in reading them myself that I forgot my original intention. I proved, at least, that they are intensely interesting. In 1881 the Bureau of Missionary Intelligence was mentioned as "the new feature of our home work," although it had its beginning somewhat earlier. Through the painstaking care of Miss Kate Anthony of Providence, the fine collection of India curios and costumes was made, and she had charge of this department until ill health obliged her to relinquish it. Other Rhode Island women have put the impress of their faithful work upon it. To-day it is in charge of Mrs. S. C. G. Avery, Wells Branch, Me., to whom all orders for such supplies should be addressed.

GENERAL PLAN OF OUTLINE STUDY OF CHINA.

[REVISED.]

"REX CHRISTUS."

BY ARTHUR H. SMITH.

CHAPTER I. A SELF-CENTERED EMPIRE.

Physical Features and Population. Cultivation of the Soil. Waterways and Loess. Climate and Food Products. China's Rulers. The Legendary Period. The Chou Dynasty. The Tsin Dynasty. The Han Dynasty. A Dark Period. The T'ang Dynasty. The Sung Dynasty. The Mongol Dynasty. The Manchu Dynasty.

CHAPTER II. THE RELIGIONS OF CHINA.

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CHAPTER III. THE PEOPLE OF CHINA.

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CHAPTER IV. CHRISTIAN MISSIONS.

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CHAPTER V. CHRISTIAN MISSIONS.

Part 2. On the Threshold of the Twentieth Century.

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CHAPTER VI. THE OPEN DOOR OF OPPORTUNITY.

A Modern Miracle. A United Church. Power of Regenerated Lives. Educational Reforms. Educational Needs. The New China.

—*Issued by the Central Committee on the United Study of Missions.*

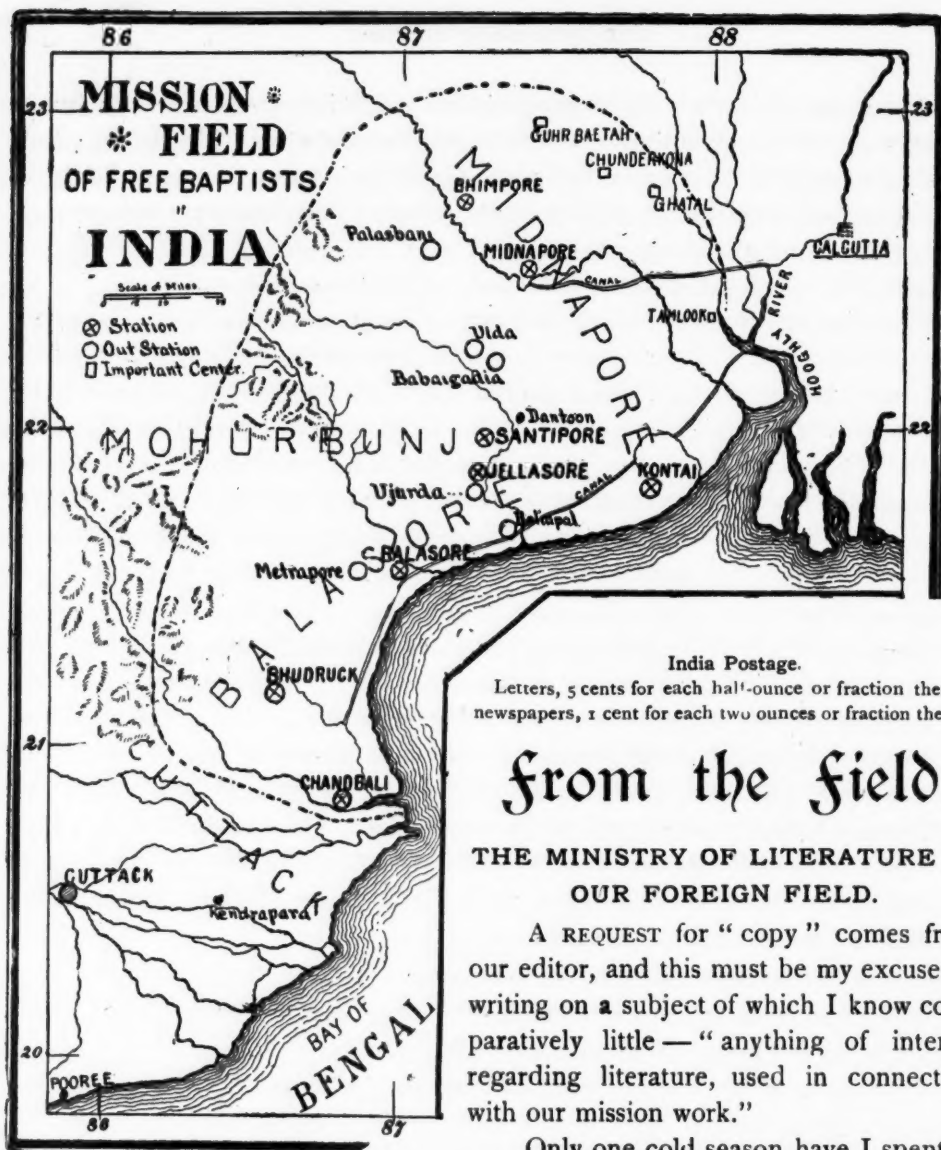
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from the field.

THE MINISTRY OF LITERATURE IN OUR FOREIGN FIELD.

A REQUEST for "copy" comes from our editor, and this must be my excuse for writing on a subject of which I know comparatively little — "anything of interest regarding literature, used in connection with our mission work."

Only one cold season have I spent in touring during the quarter of a century since I joined the mission; however, I can give a few facts.

The literature used in evangelistic work in our field comes partly from Calcutta, partly from Cuttack. It consists of Bibles, single books of the Bible; quite a variety of small books on religious subjects, as "Pilgrim's Progress," "Imitation of Christ," "Peep of Day," and the like; bound tracts both prose and poetical, the latter being especially appreciated; and leaflets, nearly all in paper bindings. All these may be had in very many languages, but in our field we rarely have a demand for more than six or seven, Bengali, Oriya, Santali, Telugu, Hindi, and

Urdu. They are furnished to our missionaries at less than the cost of production, this being made possible by aid received from such organizations as the British and Foreign Bible Society and the American Bible and Tract Society. Years ago it was customary to give away this literature, but one day—now many years ago—my brother [Dr. J. L. Phillips] had an experience that led to a sudden change in this policy. He asked a Brahmin to accept a Bible, and was haughtily told that *their Shastras* were too valuable to give away! I don't think he ever took the risk of receiving a like rebuff again! The selling price, however, is very low, ranging from one-half cent to fifteen and twenty cents, for which a whole Bible may be bought.

When the missionaries and native preachers start out for a cold season tour, they go well supplied with this literature, and usually dispose of a good quantity at *jatras* (religious festivals) and markets—usually held weekly at certain fixed places, and frequented by thousands of people. The ability to read is not yet so common but that almost any boy or man possessed of it is pleased to get hold of a book, and sitting cross-legged, with body swaying slowly backward and forward, “sing” its contents to any one willing to listen. Unhappily, to many of them, the sing-song sound is of more value than the truths conveyed by the words, but experience has proven that in *some* cases the gospel contained in this literature has been as “good seed in good ground.” I recall one instance of a village found by some of our workers, where was quite a body of believers, who, if I remember rightly, were in the habit of meeting regularly for worship. Being questioned, it transpired that the entire movement was the result—humanly speaking—of the reading of one of these little books, bought by one of their number.

To a similar circumstance—under God—we owe our good brother, Sachitanda Rai, a man of unusual gifts as a preacher, one to whom I would rather listen than to one in ten of American preachers, with all their superior advantages; one whose genuine spirituality is attested by his daily life. Soon after the opening of the Bible School in Midnapore, he came to my brother asking for admission. Inquiry revealed the fact that his attention had been first called to the Christian religion by a tract bought several years before, when he was a mere boy, at a market. When the little worn and soiled messenger was produced, my brother found written on the margin of the cover, in his own handwriting, the price of the book (probably one-half cent), the date of sale, and his own initials. The date recalled the tour on which he had sold the little book which eventually brought in several members of the family. Surely this was “bread cast upon the waters which returned after many days.”

Born a Brahmin, with all that that means of pride and selfness, when he came among us Sachi still had a way of carrying his head rather high, but the grace of

God has wrought in him humility along with other fruits of the Spirit, so that although he is the ablest man we have he is yet possessed of the spirit of the Master in an unusual degree. Right here I want to ask for him the prayers of every one who reads this. His health has become so impaired that he has been forced to give up pastoral work, but is still employed in the Bible School, where his influence over the young men is of great value. Do ask that his health may be restored, and his life long spared to bless his fellow-countrymen.

Ocean Park, Me., Sept. 3.

HARRIET P. PHILLIPS.

THE WIDOWS' HOME.

BY L. A. DEMERITTE.

By order of the Board of the Free Baptist Woman's Missionary Society I am making some explanations regarding the present situation of the Dorcas Smith Widows' Home in Balasore.

The principal Widows' Home in India is Ramabai's. Many in this home are children; as some one has said, "such as are found in any orphanage," though, of course, child *widows*. In the Dorcas Smith Home we have aimed to secure only widows, but, not being in the famine district as was Ramabai, when starvation compelled worthy widows to seek a place of refuge, we have found it very hard to get other than unfortunate women.

This is due, probably, to the fact that worthy widows are loth to break away from old surroundings, even though in their own homes they hold the place of inferiors. We can readily understand this when we realize how hard it is for us to give up old ways of doing, even though we might have greater freedom in new conditions.

With the Widows' Home in same compound with Sinclair Orphanage, where we have fifty girls, it is not wise to make a fallen woman's home of it. So we must wait the slow process of getting widows of good repute into the Home. Before, through experience, we had found it necessary to establish this policy, some unfortunate women were in it. They have left; and it is just now waiting the coming of the class of widows that, we believe, in time, it is possible to secure.

In the meantime, all money contributed to the Widows' Home, not immediately needed, will be put at interest for future use. Thus far your treasurer has kept a separate account with the Home, and has now at interest some contributions which have not, as yet, been used for the work.

We do not write this to discourage gifts for this object, but only to make plain to all interested the present situation, and so that givers will not be discouraged at slow results in the immediate future.

Let us remember that Dorcas Smith believed in the need of this home, that it was founded in prayer, and has been blessed with gifts; indeed, the whole

trend of the movement strengthens our faith that the purpose in building it will be realized, but, in the nature of the case, it will take some time to do it.

TREASURER'S NOTES.

BOARD meetings, conventions, and lectures are now all among the things of the past at Ocean Park—for this year, I mean. People are leaving the grounds very rapidly. A few of our summer friends will remain a little longer; among them is Miss Hattie Phillips. Ocean Park is a blessed place in which to sow seed for the missionary cause. After Dr. Bachelor's appeal for her work, a friend of all good things among Free Baptists, one who does not let the left hand know what the right does, came to me and said that within the limits of one hundred dollars a year he would do the work for which she made the appeal.

This is the last day of August, the close of our financial year. It is with gratitude of heart I note the fact that God has wonderfully helped us this year, especially with large contributions, though I think there will be a gain over last year in general contributions. We have two new funds, the Batchelder fund made last autumn, and now the A. L. and E. A. Hanson fund from the will of Miss Eliza Hanson of West Buxton, Me. It was recently paid by her executor, Wm. Cobb of Portland, and I am sure we may thank his mother, Mrs. Cobb, for her helpful influence in the making of this will. Besides there are the large gift from New York already noted, and \$100 cash from three wills, the latest coming from the estate of Abigail E. Amsbury of Poland, N. Y. Is this not a good showing for the thirtieth year of the F. B. W. M. S.? Thus has the way been prepared for the larger appropriations that we are making for the coming year. The immediate claims upon us, without enlarging the work, that is only doing what *must* be done, will require a large increase over our present regular contributions. I hope every auxiliary and friend of the society will take note of this fact. We have in the treasury surplus enough to begin this work, and a sinking fund on which to draw, but we need great faith, much wisdom, more workers, and more work in order to meet these enlarged appropriations in the future. More will be said about them after our annual meeting. Let us commit our ways anew unto the Lord, assured he will direct our steps, and be unto us strength and material help as he has been in the past. Think, we may be, if we will, channels through which God can work out plans of helpfulness to humanity and used in service beyond what we have yet dreamed.

Besides the gifts already mentioned there is one other which caused great rejoicing when announced by Mrs. Andrews of Rhode Island in one of our board meetings. It was a pledge of \$500 from the daughter of Mrs. Caroline A. Bradbury of Providence, R. I., for the kindergarten hall at Balasore, which is to be

named for her. It is a fitting memorial to Mrs. Bradbury, as she was deeply attached to the missionary work. Miss Phillips has also secured \$193.04 for the hall, including a large tithe of her own. These with other sums, largely contributed by friends in Rhode Island, assure us that the hall can be built when Miss Phillips goes back to India. She goes to Rhode Island in a few days, and will, doubtless, secure the balance of money needed for the hall. Then our friends will give their attention to contributions for kindergarten work, I trust, as never before. The other day Miss Hull of South Dakota called on me; I was very much pleased with her visit. During her brief stay she asked how she could help the kindergarten work. I said, "By giving to the yearly appropriations for it." Recently we received \$5 from the auxiliary at Winona, Minn.

Dr. Shirley Smith has been visiting churches in Michigan, and just before leaving for India went to the Iowa Yearly Meeting. During her short stay at home she has been busy, and a quickening influence among the churches.

A picture of Esther, who is being educated at Calcutta by friends including ladies of the Alton, N. H., church, has been sent by Miss Barnes to Mrs. Duncan of Alton. She is a sweet-looking girl, and we trust will be of use in Sinclair Orphanage later on. Miss Barnes writes that Chanda, Kate, Loonie, Poonie, and little Kaimini have been baptized this summer, and she adds, "We hope more may be before the end of the year. Pray especially for the *older girls*." Miss Barnes is doing an excellent work in the Orphanage.

Campbell Hill, Ill., still leads in the Roll of Honor by paying in advance for two shares in Miss Barnes's salary; the juniors of Grand Ledge, Mich., have sent \$5 for her salary, and the Mission Band of Newtown, N. B., \$6, and Mission Band of Litchfield, Mich., \$1.20. Mrs. Williams gave me, the other day, the annual contribution of the Little Light Bearers of Roger Williams church, Providence. It is a delight to see the young women interested in this work. Mrs. Vince of Woodstock, N. B., has remitted \$19 from the C. E. Society of Grand Harbour for their adopted child, Dukhi. There are so many good things in the August letters that there is not space enough for them all, so I stop with a quotation from a letter of Mrs. Hattie Gordon: "I greatly enjoy the *HELPER* with its helpful suggestions, encouraging reports, and deep spiritual tone. It is real soul food." What better can we say of our dear little magazine in order to commend it to our workers? Do not fail to notice the autumn special for new subscribers.

In October Miss Hattie Phillips, Dr. Mary Bachelor, and Dr. Shirley Smith will be on their way to India. Let us all breathe a prayer for their safe arrival, and that they may enter upon their work with confidence in God's willingness to supply all their need and bless their work.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treas.*

(All money orders should be made payable at Dover, N. H.)

Helps for Monthly Meetings.

TOPICS FOR 1904.

- January—Outline Study of China :
February—Prayer and Praise.
March—
April—Home Mission Work of Free Baptists.
May—Thank-Offering.
June—
July—
August—Outing.
September—
October—Roll-call and Membership Meeting.
November—Foreign Mission Work of Free Baptists.
December—
1. A Self-centered Empire.
 2. The Religions of China.
 3. The People of China.
 4. Christian Missions from Earliest Times.
 5. Christian Missions on the Threshold of the 20th Century.
 6. The Open Door of Opportunity.

NOVEMBER.—LIGHT UPON OUR LITERATURE.

"Literature is a Most Potent Factor in Any Campaign."

Suggestive Program.

Singing, "Spread the Joyful Tidings."

Prayer.

Bible Reading : The Bible and Missions.

- I. BIBLICAL GROUND FOR MISSIONARY ENTERPRISE,
 - (a) Christianity is world-wide in its application. John 3: 16.
 - (b) Christ has commanded. Mark 16: 15; John 14: 15.
 - (c) The Holy Spirit is the author of missionary enterprise. Acts 13: 1-3.
 - (d) Christ is the living leader of the missionary enterprise. Matt. 28: 19, 20.
- II. THE ULTIMATE AIM OF MISSIONS.
 - (a) A world-wide proclamation of the Gospel. Matt. 24: 14.
 - (b) The exaltation of the name of Christ. Phil. 2: 9-11.
 - (c) The universal reign of Christ. Rev. 11: 15.
- III. THE UNIVERSAL NEED OF THE GOSPEL.
 - (a) Sin is universal. Rom. 3: 10-12, 23.
 - (b) Humanity cries for help. Acts 16: 9, 10.
 - (c) How shall they hear without a preacher? Rom. 10: 13-15.
- IV. THE TRUE WORK AND THE REWARD.
 - (a) Those who aid in missions garner fruit unto life eternal. John 4: 36.
 - (b) Fruit is gathered exactly in proportion as effort is made. 2 Cor. 9: 6.
 - (c) The final reward of the Christian. Matt. 25: 23.—*S. Earle Taylor.*

Roll call. In the responses give, so far as possible, some instance of the influence of a book, tract, magazine article, or any printed word, in connection with missionary work at home or abroad.

Singing.

The Ministry of Literature in our Foreign Field. (See article by Miss Phillips in this number.)

Our Denominational Literature : (brief papers.)

(a) What Is It?

(b) Its Mission to Us ; Our Duty to It.

Discussion.

Reading : "Mrs. Brownlee and the Missionary Society."

NOTE.—In preparing the papers, refer to files of the MISSIONARY HELPER for information about its history and growth. "The Free Baptist Cyclopædia" gives information about *The Morning Star*, *The Free Baptist*, The Printing Establishment and Publications. Attention should be called to the Bureau of Missionary Intelligence of the F. B. W. M. S., to Free Baptist Sunday-school literature and missionary books. Other helps in the study of this topic, which were unfortunately belated, will appear in the November HELPER.

The Missionary Helper Branch of the International Sunshine Society.

All letters, packages, or inquiries concerning this page, or sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

NOTICE.

All letters in regard to the Sunshine work are answered. Those not receiving an answer will confer a favor if they will write again. Then we will know if any communications have gone astray.

Twenty-one new members have joined our Branch during the past month. We have just passed our fourth milestone, and now have our four hundred members enrolled, who are helping in the good cheer work.

Mrs. A. A. McKenney has sent in the following names for enrolment, each having promised to make the world more bright and cheerful: Mrs. E. H. Erwin, Mrs. Mary De Coursey, Mrs. Pearl Boettcher, Mrs. Sarah Abell, Mrs. Kate Berry, Mrs. Celia Vance, Mrs. Sadie Coon, Mrs. Becknell, Miss Iva Warner, and Miss Mamie Schwab, all of Minnesota. They sent fifty cents for ten society pins.

Mrs. H. J. French is assisting in our Branch work, she has sent money for stick pin and clasp pin, and requests that her granddaughters Florence and Beatrice Baker be enrolled. They are passing on reading matter, and have sent for two silver clasp pins.

Mrs. B. A. Kinney has given one dollar and fifteen cents as initiation dues, one dollar for Ice Fund, ten cents for India Fund, and five cents for postage.

Mrs. Hattie Dearin has given fifty cents for India Fund, and twenty-five cents for Sunshine needs, and is now numbered among our workers. Mrs. J. W. Smith has joined our Branch and given one dollar for Ice Fund.

Miss Clara E. Stanton is passing on regularly her HELPER as dues.

Miss Gertie Soper has been enrolled as a Sunshine member.

Mrs. Kate V. Sprague writes that she is much interested in the good cheer work, and has tried to do the things that are suggested as necessary for membership; she enclosed ten cents in her letter. Three responded to the call for the *Morning Star*, Mrs. A. L. Russell, Mrs. E. E. Avery, and Emma Hammond. Their kindness is much appreciated. The Misses Pearl and Frances Judd have sent one dollar for two gold I. S. S. pins. These members live in sunny California and often cheer others by passing on beautiful flowers and dainty notes of greeting.

Mrs. George A. Sherwood writes that she is much interested in the Sunshine work; she kindly sent twenty-five cents for Branch postage stamps.

Mrs. Jennie A. Johnston has sent twenty-five cents, five cents for silver pin, "the balance to be used for Sunshine work."

Miss Ruby E. Moulton sends ten cents, five for pin, and five for postage.

Mrs. Augusta Fleisher, one of our invalid members who is always busy doing something to help others, has sent ten cents for the India Fund. Her young son, Clark O. Fleisher, who joined recently, has also given a dime for our India Fund, and is passing on children's papers.

One of our members who lives in Rochester, N. H., is deeply interested in a Sunshine member who is in need of a wheel chair, and is doing what she can to raise the money to buy one. Truly this is sunshine work, and we wish her success in her noble undertaking.

DEATH OF MEMBERS.

We have been informed by Mrs. Sarah P. Gordon of the death of Mrs. R. A. Rowell of New York; her aged friend writes that "she was a good member, always bringing sunshine to others." Our Branch suffers a great loss in the death of Mrs. Susan A. Porter of Peabody, Mass. She was well known throughout our denomination as a leader among her sisters. She brought sunshine and gladness to a multitude of hearts and homes through her noble work at Ocean Park. Truly a good mother, a kind friend, and greatly beloved sister has gone to her reward.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

THE STILL HOUR.

REST WHERE YOU ARE.

When, spurred by tasks unceasing or undone,
You would seek rest afar,
And cannot, though repose be rightly won,
Rest where you are.

Neglect the needless; sanctify the rest,
Move without stress or jar.
With quiet of a spirit self-possessed,
Rest where you are.

Not in event, restriction, or release,
Not in scenes near or far.
But in ourselves are restlessness or peace.
Rest where you are.

Where lives the soul, lives God. His day, His world,
No phantom mists need mar,
His starred nights are great tents of peace unfurled.
Rest where you are.

—Charles P. Cleaves, in *Congregationalist*.

SILENCES.

"I could not live without my silences," said one of the busiest of women in philanthropic and club work.

"Where do you get the time to have them?" asked the friend to whom she made the remark.

"Oh, I take it as a gift to myself. We always have time for that," was the reply.

And was there not here illustrated the Bible precept that in our varied daily life we should not love others better than ourselves? We have either loved and done for others to the neglect of ourselves, or have neglected others to the betterment of ourselves. Is not the ideal living, for which we should strive, in the line of loving others as ourselves? "Thou shalt love thy neighbor as thyself," no better, no worse. Much illness, indeed much harm, has followed an ignorance of this fact.

In this light the silences of this busy woman became a necessary gift to herself, which she felt bound to take. Nothing should frustrate her. So, in the early morning, ere meeting the world, and in the mid day or twilight hour, she communed with herself and with the spirit which made for peace and beauty. She was wise enough to know that this silence must be for the body as well as for the soul. Hands were folded, eyes closed, ears shut to outside influences, even

to dearest friends. The only presence she allowed was the spirit of poetic love which she had drawn to her through favorite poems and Holy Scriptures. One day she would feel Mrs. Browning's words :

"And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness his rest."

Another day there would float through her soul, "O rest in the Lord, wait patiently for him," or "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Everything in the silences must tend to rest—rest of body and mind. There were moments when there was not even conscious thought. The soul willingly opened itself to the influence of the Holy Spirit, the Over-Soul, and so was blessed with new life for continued work. . . . There is a certain kind of philanthropy for one's self, as well as for others, if the chief end of man — to glorify God — is to be realized on earth.—*Woman's Journal*.

MRS. BROWNLEE AND THE MISSIONARY SOCIETY.

"Guess who's in town?" said Hiram Brownlee to his wife, on his return from the village. "Cynthia Andrews! She looks almost as young as ever, and she's an up-to-date woman. She knows more about what's going on in the world than any man in this town. It's invigorating to meet a woman like her."

Martha Brownlee's face flushed. Years ago she and Cynthia Andrews had been rivals.

"Probably she studied up the encyclopædia before she came," replied Mrs. Brownlee.

"Well, she's the smartest woman I've seen lately. There isn't a thing going on that she doesn't keep track of."

"She always used to want to know everybody's business," was the curt reply.

"Now, Martha, it isn't that; it's the doings of the world; the kings, the governments, the people, the evils and how to right them. She knows heaps about Russia and Turkey, and when it comes to the Philippines, our editor was glad to get pointers from her. What she doesn't know about missionary doings could be written on a postage stamp, and she talks of Bulgaria and those places as if they weren't more'n twenty miles away. She's coming out to-morrow. I told her you'd be glad to see her. I'll happen round myself. I want to ask her some more about that trouble in the Balkan peninsula."

"I haven't time to waste on the Turks and Philippines; I'm kept busy looking after the house and food and clothes," was the reply. "A woman who attends to her house as she ought to hasn't time to give pointers to editors and other men."

Hiram laughed good-naturedly.

"You may laugh if you want to ; I do believe that the woman who slaves for her family till she's worn out isn't appreciated like the woman who can make a show."

"Some women can do both, and I guess Cynthia has. Jim hasn't been over-successful, and she must have had a hard row to hoe, but her brains haven't gone to seed," said Mr. Brownlee, buttoning his blue blouse and starting for the barn.

His wife sat down by the window and looked out wearily over the hills. Her cheeks were flushed with anger, and her eyes moist with tears. Her thoughts ran back into the past.

"She can't hold a candle to you, Martha," Hiram had said of Cynthia then ; and now he called her "the smartest woman I've seen lately."

There was a pitiful tugging at Martha Brownlee's heart-strings.

The next day brought the visitor, and Mrs. Brownlee was glad that her husband had been called away on business.

As the two women talked of old days, Martha felt the influence of the strong, purposeful nature, and Cynthia's words awakened ambitions and interests long dormant.

"Now, Cynthia," she asked, confidentially, "tell me how you keep so cheery and know so much, with all your hard work?"

"Yes, Martha, I have had hard work. The Lord never forsook us, but I didn't think of praising Him ; I just fretted because things didn't go my way. Disappointments came, and I got bitter and hard in heart. I fretted while Jim and the boys were at work, and I fretted when they came home. I felt as if there wasn't a thing to live for. I was just standing on a corner of life all alone, while the procession and music had gone way ahead. I coddled my misery. Don't you know, Martha, that there are lots of women who like to be martyrs? They take solid comfort in letting folks know how wretched they are. They are always twitting their husbands and children about how hard they work, and that they aren't appreciated. In the end they aren't, and it's their own fault."

Martha winced at this.

"Well, I went to our minister's wife ; I just wanted to tell somebody how miserable I was. It had got to be such an old story to Jim and the boys that they didn't mind it any more. She heard me through, and then she said : "You've got to live your life, Mrs. Andrews ; you can't get out of it honorably, and worry never lightens a burden. Now, why don't you live in the parlor of faith, where there's books and pictures and sunshine, instead of staying down in the cellar of discouragement, where your mind will get moldy and your heart all

musty?' 'How can I,' I asked, 'with every day crowded with drudgery that I hate, and worry that is killing me?'

"My dear,' she said, 'you are at a critical point. You are training your mind to think discontent. Stop short. When you are tempted, sing praises. The worry habit has to be treated like the drink habit—take the pledge, trust in God, and let the poison alone. You know worry is soul poison. Then you need something better as a substitute for the old habit, and the very best thing is the missionary work.' I gave her my name then and there, and they set me to work."

"It seems to me," said Mrs. Brownlee, "that that was adding to your burdens."

"Not a bit of it. The time I had spent in worry I devoted to missions, and soon, instead of railing at life, I felt that it was grand to live and be in touch with the noble workers in Christ's kingdom; and when I saw the needs of the world, my own woes shrank away in my love for others."

"Do you know, Cynthia," said Mrs. Brownlee, in an outburst of confidence, "that I've been pretty near as bad myself? I've worked year in and year out, and worried myself and all the family over it. I don't take time to read, and I only think house-cleaning, sewing, and cooking."

"Martha, a woman has no more business to starve her mind than to starve her body, and there isn't any better mental food than the missionary diet. Do you know, there are lots of women in this country who need the missionary society just as much as the heathen women do? The women to whom life is a pitiful struggle need the missionary hour for rest and companionship; it helps them forget; and the women who are almost mental mummies, they have so few thoughts, and they only talk about their diseases and trials, or their neighbor's trials,—if they would only put this wasted energy into purposeful work for Christ, think what they could accomplish, not only for Him, but for the richness of their own lives! The missionary work will broaden your vision. It gave to me, a despondent woman, a new ambition, a new grasp on life. The reason some faith-healers succeed is because they fill the disheartened invalid with hope and expectancy, and that means new vitality and energy. That's what missions did for me."

After her visitor had departed, Mrs. Brownlee sat quietly thinking over her friend's words.

"Some men do like women who think," she said to herself, "and Hiram is one. I wonder, after all, if purposes and ideas and a cheery way of looking at things don't count for more with your family than wearing yourself out scrubbing a floor twice when it only needs it once, and then scolding till you're tired for fear somebody will track it all up. Cynthia's got the right of it. If missions will do that for her—well, Hiram used to say she couldn't hold a candle to me. Now, we'll see."

Much to her relief, her husband made no comments when, a few days later, she asked for the buggy to drive to the missionary meeting. The trips were made regularly, and one day Mr. Brownlee laid some money on the table.

"There, Martha, that's for papers and magazines. Do your missionarying in proper shape. I've read those leaflets about women having to raise a calf for missions, or steal away eggs, or plant squash vines; but don't you do it. We own the largest and, if I do say it, the best-managed farm in this township; we're both church members, and I don't want you to give to missions as if you were haggling over a bargain counter."

"Hiram, you're the best man in the world!" she cried.

From that time there was a closer companionship between them. Many of the long winter evenings were spent in reading together, or in earnest conversation. The missionary periodicals were the forerunners of books and pictures which meant much for the intellectual life of that home, and family prayer grew out of this common interest in a great cause. The children talked of the various missionaries as if they were relatives.

"Mother," said Nellie, "our principal complimented me to-day on my knowledge of current topics. I didn't tell him 'twas part of our diet."

"I'd have told him," spoke up Tom. "I told the boys that my mother knows more than all the teachers in our building, more than anybody else except father. Fred Jones is teasing the life out of his mother to join the missionary. Mrs. Jones is just like mother was before she joined."

"Why, Tom Brownlee, aren't you ashamed!" reproved Nellie.

Tom went over to his mother and put his arm around her neck.

"It's true, it is," he persisted. "Mother used to complain all the time about how big the farm was, and how awfully she had to work; it always made me feel as if I was in the way. Of course, mother was always the best in the world, but there's a lot of difference now, isn't there, Mother?"

She drew his head down upon her shoulder and pressed her cheek against his.

"Now your mother thinks the whole world isn't too big for her to work in," added Mr. Brownlee, with a smile.

When the annual missionary meeting was held, Mrs. Brownlee read a paper on "What Missions Can Do for Our Own Homes."

An unusual hush settled over the audience as the sweet voice, with now and then a note of pathos in it, plead for a unity of Christian purpose and prayer in the home life, and told how no other topic was comprehensive enough so deeply to interest both the old and young; that it could gratify every taste, for it meant history, literature, art, current topics, and, best of all, the culture of the gospel. She told how it changed selfishness to selflessness, and gave the ideal family life—all the members working together for that larger family, the world, whose Father is God.—*Advance.*

Words from Home Workers.

MINNESOTA.—The Auxiliary and Mission Band of Winona are still faithfully at work. Each meeting is well attended, with good interest. At the August meeting ten of our members joined the Sunshine Society. Since then one dear sister (Mrs. Ann Clow) has entered into the glorious sunshine of God's presence. While we miss her, we rejoice that instead of pain and weariness there is rest and joy unspeakable for her. Two of our members have been called from labor to reward in the last eight months. We who remain are trying to faithfully follow on. Two of our earnest members are daughters of the last sister promoted. We have just been blest with the presence of our Western Field Agen—"our sister Lizzie," who spoke to us in the church Sunday morning, and to the Mission Band Sunday afternoon. A reception was given her Tuesday evening, when she again spoke words of cheer and encouragement, then left us to carry inspiration and sunshine to other hearts and homes.

MRS. A. A. MCKENNEY.

BOOK AND MAGAZINE NOTES.

Ocean Park Illustrated. A beautiful booklet containing many pictures of public buildings and summer homes, with map and views of sea and grove; accompanied by a sketch of the history of the Park, from its beginning, written by Mrs. S. A. Porter. All who have enjoyed the varied attractions of our Chautauqua-by-the-sea will surely wish to possess this souvenir. Others will find herein the best substitute for a visit to Ocean Park, if the visit is impossible. Price fifty cents. Morning Star Publishing House, Boston, Mass.

The Missionary Review of the World (September) is of usual excellence. The attention of auxiliaries is especially called to the series of articles by Miss Belle M. Brain. "Practical Work" for Missionary Societies is the title of the one in September. Mothers will find the one in August on "Missionary Training in the Home," full of helpful suggestions. Funk & Wagnalls Co., New York, \$2.50 per year.

The articles in the October *Delineator* which will appeal most to HELPER readers are "Hygiene of Clothes"—No. 5 of Health in the Household series—by Dr. Murray, and the tenth paper on Childhood, by Mrs. Birney. In speaking of the habits and will, in her September article, Mrs. Birney said: "The habits of reverence, gentleness, courtesy, honesty, courage, and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an ounce of example outweighs a ton of precept. It is a charming custom to lose no opportunity either in reading fiction or in the circumstances attending on everyday living to express an enthusi-

astic appreciation of the good, the noble, beautiful, and true, but valuable beyond and above all discussion of these virtues is, 'to be as nearly as we can what we wish our children to be.' " The Butterick Publishing Co., N. Y., \$1.00 per year.

Articles in the *Atlantic Monthly* are always dignified and worth reading, even when one does not see from the same point of view. Two, among many, papers in the September number provocative of thought and discussion are, "The Bible in Public Schools," by Herbert W. Horwill, and "Why Women do not Wish the Suffrage," by Lyman Abbott. The latter has called forth much good-natured criticism. In reply to Dr. Abbott's statement that "law cannot be decreed by one class and enforced by another," an exchange says: "It is now decreed by all men, but enforced only by the fighting men, and generally by a very small fraction even of them." The paper appeals to us as a statement of the reasons why Dr. Abbott does not wish women to vote, rather than of such reasons as women express themselves.

RECEIVED.—"Rex Christus, An Outline Study of China," by Arthur H. Smith. The Macmillan Company, New York.

WOMEN'S MISSIONARY SOCIETIES AND THE PARENT BOARD.

THE recent report in Rochester, N. Y., of the Baptist committee on Missions and Missionary Societies, which has attracted much attention, paid a warm tribute to the work of women and their organizations, as follows: "The women have secured large sums in very small amounts, and their intelligence in missionary matters has sometimes suggested a reversal of the injunction that on certain subjects women should 'ask their husbands at home.' . . . Shall all the energy and ability and ambition of women to day be ignored or unused by the Christian church? Shall it be expended only in women's clubs and social functions, when it might be harnessed to the missionary enterprise? We cannot justly expect our Christian women to serve as mere solicitors of funds for men to administer, or to sit as a meek and overawed minority on administrative boards. They must have the privilege of working from their own standpoint, by their own method, and for objects that evoke their special interest. If in some cases the zealous work of the women has made the general work seem tame and languid, the remedy will be found, not in curbing woman's effort, but in such constant consultation and co-operation as shall produce unified effort for one great result. . . . The position of your committee is succinctly stated in the following resolution: 'We recommend that the women's missionary societies be continued as distinct though affiliated organizations; that all efforts to consolidate them with parent societies be discontinued, and that the attainment of closer relations between each of the women's societies and the parent society, and all other matters requiring adjustment, be referred to the committee of reference.' "—*Life and Light*.

Our JUNIORS.

BALASORE CRADLE ROLL.

"I WONDER what it will be like," I thought to myself as I walked along the road to the kindergarten hall one hot afternoon, a fortnight ago. A meeting of the Balasore Cradle Roll was to be held in the hall, and never having seen such a thing I was rather doubtful as to what to expect. The kindergarten children from the Orphanage had preceded me, and were already seated when I arrived. Mrs. Burkholder met me at the door, and taking pity on my ignorance explained what a Cradle Roll is. You friends in America know all about it, at least those who read the *HELPER* do, so it is needless to explain. I wish some of you could have sat with us facing these bright faced children as they sat on the floor in a semicircle. Benches had been placed for the mothers with the tiny babes. While these are slowly assembling the kindergarten tots sang a hymn, and afterwards an action song in Bengali. Mrs. Burkholder led us in prayer—praying for mothers and children as only a mother can.

The babies, fifteen in number, had each a box. These boxes were of various sizes and colors, and contained from four pice to six annas. Those who were able to toddle brought up their own boxes with an air of pride, but some of them were blissfully ignorant of the important part they were playing as they lay asleep in their mothers' arms, pretty little brownies in their bright-colored dresses.

After the money had been counted and entered in the book, the children sang another hymn. Mrs. Burkholder asked me to speak a few words to them, and she followed with a practical talk to the mothers. As one looked at them one thought of the days when there were no such bright faces here singing praises to their Saviour Jesus, and with a quickened longing looked forward to the time when all shall own him, from the least unto the greatest. These are the fruit of faithful prayer in America, and of patient, faithful labor and care here. The Cradle Roll was organized by Mrs. Hamlen about three months ago, and the first meeting was held just before she left on furlough. The mothers seem to have taken it up with spirit, and if they keep on I am sure she will be pleased with the result when she returns.

M. E. DAWSON.

Balasore, India, July 14.

The latest addition to the Balasore Cradle Roll is Elsie Genie, six months old, our baby at Sinclair Orphanage, a dear little brownie. E. E. BARNES.

ROLL OF HONOR.

Shares in the salary of the children's missionary, Miss Emilie Barnes, at \$4 per share.

Ill., Campbell Hill, Junior C. E.	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch.	2 shares
Mich., Kingston, Junior A. C. F.	1 share
Me., North Lebanon, "Willing Workers"	1 share
Mich., Highland, Juvenile Mission Band.	1 share
N. H., Rochester, Junior A. C. F.	4 shares
Me., Portland, Mission Band, 1st F. B. church.	2 shares
Me., Brunswick, First F. B. S. S.	1 share
N. H., Alton, Junior A. C. F.	1 share
S. D., Valley Springs Mission Band	1 share
N. H., Milton, Junior A. C. F.	2 shares
N. H., Concord, Curtis Memorial ch., Junior Dept.	1 share
N. H., Hampton, "Pearl Seekers"	2 shares
Me., Island Falls, F. B. S. S. class No. 5	1 share
Me., West Bowdoin, children	1 share
R. I., Olneyville, Primary Dept. S. S.	1 share
N. H., Franconia, S. S.	1 share
Me., West Falmouth, "Helping Hands"	2 shares
Iowa, Spencer S. S.	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S.	1 share
Mich., Gobleville, Junior A. C. F.	1 share
Me., Ocean Park, Nellie Wade Whitcomb	1 share
N. H., Center Sandwich, Junior Mission Band	1 share
Me., Brunswick, Junior S. S. class of First F. B. church.	1 share
Me., Chesterville, Union S. S.	1 share
N. B., St. John West, Junior C. E. of F. B. ch.	1 share
Me., Limerick, Children's Mission Band.	1 share
Mass., Lowell, Primary Dept. S. S., Paige St. F. B. ch.	1 share
Me., Bowdoinham Ridge, S. S.	1 share
Mich., Onsted, Miss Ruth Daniels	1 share
Me., North Berwick, Junior C. E. 2d church	1 share
Iowa, Lincoln, S. S.	1 share
N. Y., Brooklyn, First F. B. church, Mrs. Furman's class, in memory of Emmet Johnston	1 share
R. I., Pascoag, Junior C. E.	2 shares
Me., Bridgewater, S. S. (paid \$8)	2 shares
Mich., West Oshtemo, S. S.	1 share
Kan., Horton, Junior C. E.	1 share
Me., Georgetown, Children's Mission Band	1 share
N. H., New Hampton, Mission Band	1 share
Mass., Lowell, Primary Dept. of Chelmsford St. church	1 share
Me., Lisbon, Juniors	1 share
Me., Dover and Foxcroft, Junior A. C. F.	1 share
Me., Dexter, Primary Dept. of F. B. S. S.	1 share
Mich., Cook's Prairie, Cheerful Workers	1 share
Ind., Badger, Primary and Intermediate Dept. of S. S.	1 share
Me., Portland, Primary Dept. in memory of Dorothy Bickford	1 share
N. H., Gonic, Junior A. F. C. E.	1 share
N. H., Lakeport, Juniors	1 share
Minn., Winnebago City	1 share

N. H., Bow Lake, Junior C. E.	1 share
Iowa, Spencer, Juniors	1 share
Ohio, Marion, Junior C. E.	1 share
Ohio, Marion, S. S.	4 shares
Me., Oakland, Primary and Junior Dept. of S. S.	1 share
Mass., Haverhill, "The Sunbeams," Winter St. F. B. church	1 share
Mich., Litchfield, S. S. Class No. 1	2 shares
Mich., Litchfield, S. S. Class No. 2	1 share
N. Y., Poland, Juniors	1 share
Me., Bath, S. S. of Corliss St. church	2 shares
Minn., Winona, Mission Band	1 share
N. H., New Market, Mission Band	1 share
Mass., Lowell, Kindergarten Dept., Chelmsford St. S. S.	1 share
Mich., Temperance, S. S. Class No. 6	1 share
N. Y., Grant, F. B. W. M. S.	1 share
N. B., Grand Harbor, Grand Manan, Light Bearers	1 share
Mich., North Reading, S. S. Class of May Curran	1 share
Me., Pittsfield, Juniors	1 share
Me., Auburn, Junior C. E.	1 share
Me., Bowdoinham, Primary Dept. S. S.	1 share
N. H., Laconia, Juniors	1 share
Ohio, Blanchester, S. S. and Junior C. E.	1 share
N. H., Ashland, Juniors	1 share
R. I., Pawtucket, in memory of Ben F. Jefferson, Jan. 31-Feb. 2, 1902	1 share
Chase, Truman, and Carl Moody	1 share
Me., Houlton, Juniors	1 share
Ohio, Pleasant Grove, Junior C. E.	1 share
Tenn., Union Association	2 shares
Wis., Rosendale Center, Young People	1 share
Mass., Cambridge, Junior C. E.	1 share
Me., Lewiston, F. B. S. S. Pine St. church	1 share
Kan., Hickory Grove, Junior C. E.	1 share
Me., Eustis Center S. S.	1 share
Me., Portland, Primary Dept.	1 share
Kan., Summit, Junior C. E.	2 shares
Ill., Ava, Juniors	1 share
Me., Sabattus, Junior S. S.	1 share
R. I., Junior C. E.	1 share
N. H., Loudon Center, Children's T. O.	1 share
Me., Scarboro, Young Missionary Helpers	1 share
Minn., Winona, F. B. S. S.	1 share
Kan., Horton, Junior C. E.	1 share
Me., Chester, S. S.	1 share
N. H., Farmington, Junior Dept. of S. S.	1 share
Me., Cape Elizabeth and South Portland Juniors	1 share
Mich., West Oshtemo, S. S.	1 share

Our eyes have seen the glory of the breaking of the day;

Our ears have caught the bugle notes that come from far away;

We see the lights on mountain heights, in burning words that say,

Prepare, prepare the way.

—*Friends' Missionary Advocate.*

THE SONG OF THE BEES.

We practice the little we know,
 The world-voice we hear and obey,
 The May blossoms follow the snow,
 And summer songs gladden the way.
 Our courage is born with the task,
 Our wisdom is given our need,
 Our faith is our own, and we ask
 No questions; go, then, and God speed.

—Selected.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for August, 1903.

MAINE.

Bath Corliss St. aux. for native teacher . . .	\$16.00
Bowdoinham Mrs. Emily Kendall . . .	5.00
Casco Union aux. for Balasore work . . .	5.00
Cumberland Conf. coll. for gen. work . . .	8.00
Easton Pinetree ch. T. O.	3.60
Easton Pinetree C. R.	1.40
E. Raymond ladies for Miss Coombs . . .	5.00
E. Otisfield C. R.	5.00
Farmington Q. M. aux.	24.00
Ft. Fairfield aux. for Miss Coombs \$5 from Mrs. Kimball of N. H.	10.00
Ft. Fairfield C. R.	3.42
Ft. Fairfield aux. T. O. for L. M. in Gen. Soc. of Mrs. Alma M. Cousins	13.36
Gray aux. for gen. work Ind. T. O.	15.70
Houlton Q. M. dues	8.00
Houlton Q. M. coll.	7.00
Houlton ch. membership dues	18.00
Houlton ch. T. O. \$4 by juniors for Miss Barnes	16.00
Houlton C. R. \$5 juniors 50 cts.	5.50
Lewiston Main St. aux. \$11 for Miss Coombs 25 cts. T. O.	11.25
Lewiston Pine St. ch. Mrs. S. B. Stevens dues . . .	1.00
Lisbon aux. for Miss Coombs	21.00
Lisbon juniors for Miss Barnes	4.00
Madison aux. salary of native teacher . . .	6.25
Mars Hill C. R. . . . .	.75
Milo aux. for Emily native teacher	6.25
New Limerick ch. T. O.	6.00
No. Berwick aux. Clara Dexter \$25 annual dues \$16.64	41.64
New Portland 1st ch.	2.25
Oakland aux. . . . .	.26
Oakland S. S.	6.00
Parsonsfield Q. M. coll.	5.00
Phillips aux. for Bible woman with Miss Coombs at Midnapore	25.00
Pittsfield Mary B. Wingate income of fund . .	12.50
Portland aux. for India work	1.00
Portland by Lizzie Aageson's S. S. class for Nevada in S. O.	5.00
Portland by Miss Harris's S. S. class Mission Band and primary dept. for "Phurdie" in S. O.	25.00
Portland C. R. for child in S. O.	3.50
Portland gen. work	6.05

(\$1.50 of this total to complete L. M. in
 Gen. Soc. of Miss May Malvern, \$4 to
 complete L. M. Miss Bessie Ham, \$19.50
 on L. M. of Mrs. M. E. Coombs in Gen.
 Soc., \$1.75 on L. M. of Miss Harriet Deer-
 ing in Gen. Soc., \$5 on L. M. of Miss
 Lizzie B. Aageson.)

Scarboro aux. T. O. gen. work India	\$5.00
Scarboro S. S. for S. O.	2.50
So. Gorham ladies for India	2.00
So. Parsonsfield aux. dues	6.00
So. Parsonsfield T. O.	2.65
Steep Falls aux. for Mary Wingate S. O. . .	6.25
Steep Falls C. R.	1.50
Stroudwater S. S. S. O.	2.50
Thorndike ch. Mrs. Flora E. Newell dues . .	1.00
Topsham aux. for Ind. Dept.	25.00
W. Buxton bequest Eliza A. Hanson by ex- ecutor Wm. Cobb for A. L. and E. A. Hanson Fund \$500 income for S. O., \$300 income for educational work	800.00
Woolwich and Wiscasset ch.	1.00
W. Falmouth aux. for Balasore work	6.00
W. Falmouth aux. for Miss Coombs's salary . .	1.00
W. Falmouth Helping Hands Miss Barnes . .	2.00
W. Falmouth C. R.	2.25

NEW HAMPSHIRE.

Danville C. R.	3.86
Danville aux. mem. dues	5.25
Dover N. H. and F. M. soc. for teacher . . .	12.50
Dover F. W. and C. E. Demeritt for teacher .	12.50
Hampton aux. for Miss Butts	2.50
Manchester aux. a friend	3.00
Somersworth aux. for Hanson School	5.00
Somersworth C. R. . . . .	.85
Somersworth Advance Light Bearers . . . .	.35
Suncook Clara M. Warner for teacher "Emily"	5.00
Sutton Mrs. Leonard Stuart dues	1.00
A friend	5.00

VERMONT.

Corinth 2d ch. T. O. Dr. Smith	6.50
Lyndon Center aux. Dr. S.	9.00
Middlesex Ch. Dr. S.	4.00
No. S. Danville T. O. Dr. S.	7.50
Nor S. Tunbridge T. O. D.	4.00
No. Tunbridge Ethel Folsom Dr. S.	1.00
St. Johnsbury L. Bearers	4.82
So. Strafford Dr. S.	3.50

W. Charleston aux. T. O. Dr. S.	\$7.88
W. Charleston aux. Dr. S.	4.78
W. Derby Dr. S.	9.30
Waterbury Center Dr. S.	5.50
Wheelock Asso. W. M. S. Dr. S.	10.60

MASSACHUSETTS.

Lowell Chelmsford St. aux. T. O.	5.00
Lowell Chelmsford St. primary dept. for Miss Barnes	4.00
Lowell Paige St. aux. for Dom. Sci. Storer	5.00
Lowell Paige St. aux. for gen. fund	25.00
Medford a friend S. O.	5.00

RHODE ISLAND.

Arlington aux. Ind. Dept.	8.00
Blackstone aux. Ind. Dept.	4.30
Carolina aux. Ind. Dept.	10.00
Carolina C. E. for Kind. Hall	10.00
Carolina Junior C. E. Kind. Hall	5.00
Carolina Mrs. Lothrop's S. S. class for support of widow	20.00
E. Killingly aux. Ind. Dept.	3.00
Providence Rog. Wms. L. L. Bearers	6.13
Providence Rog. Wms. Jun. C. E. Ind. Dept.	5.00
Providence Elmwood Ave. aux. Ind. Dept.	6.50
Providence Elmwood Ave. aux. T. O. Ind. Dept.	22.46

NEW YORK.

Poland Legacy of Estate of Abigail E. Armstrong	100.00
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OHIO.

Pleasant Grove Y. P. Soc. for F. M.	1.94
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INDIANA.

La Grange Q. M. W. M. S. for Ponce	16.95
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ILLINOIS.

Campbell Hill juniors Miss Barnes	8.00
Campbell Hill Miss. Soc.	1.00

MICHIGAN.

Calhoun and No. Branch Q. M. W. M. S. coll. for Kind. Hall	3.08
Cook's Prairie aux. H. M.	1.15
Elsie aux. Dr. B.	5.00
Gobleville aux. Dr. B. \$2 Storer \$2	4.00
Goodrich aux. Dr. B.	1.50
Grand Ledge F. M. \$3.32 H. M. \$3.32	6.64
Grand Ledge F. B. ch. Jun. End. Soc. for Miss Barnes	5.00
Hillsdale Mrs. Tuttle for Kind. Hall	1.00
Hillsdale Q. M. Dr. B. \$22.55 H. M. \$6.85	29.40
Kingston C. R. . . . .	.60
Kingston aux. Dr. B. 68 cts. H. M. 67 cts.	1.35
Litchfield Jun. Miss. Band Miss Barnes	1.20
Litchfield Jun. Miss. Band Kind. Hall	1.00
Litchfield Miss. Band Kind. Hall	1.00
Lansing Q. M. Dr. B. \$2.50 H. M. \$2.50	5.00
Manton T. O. Dr. B.	3.45
No. Reading C. R.	1.20
Ortonville aux. Dr. B.	23.88
Ortonville S. S. Miss Barnes	5.00
Oshemo aux. Dr. B. \$1.50 H. M. \$1.50	3.00
Paw Paw aux. F. M. \$3 H. M. \$3 Storer \$1	7.00
Sanilac Q. M. Dr. B. \$1.12 H. M. \$1.12	2.25
St. Joseph River aux. Gen. Fund	2.00
Grandma Busley 1-2 each F. and H. M. . . . .	.50

Coll. by Dr. Smith \$15.44 from which is deducted trav. expense \$5.52 and balance for new well at S. O. \$9.92

WISCONSIN.

Kneeland Winnie West for widows20
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MINNESOTA.

Brainard W. M. S. 1-2 F. M. 1-2 H. M.	10.00
Castle Rock aux.	8.00
Champlin aux. Bible woman India	12.50
Champlin aux. for Gen. Fund	4.50
Delevan dues \$6 T. O. \$7	13.00
Minneapolis W. M. S. Storer College	15.00
Minneapolis W. M. S. Man. Bible School	6.00
Winona F. B. Miss. Soc. for Kind. work	5.00

IOWA.

Black Hawk and Buchanan Q. M. for Miss Scott	2.50
Central City aux. for Miss Scott	15.00
Edgewood Miss Scott	6.00
Fairbank aux. Miss Scott	2.00
Fairbank aux. Miss Scott	8.05
Farmington Miss Scott	7.00
Iowa Y. M. coll. Miss Scott	2.29
Lincoln C. R. Carl Bennett . . . . .	.15
Lockridge Miss Scott	2.00
Oelwein for Miss Scott	3.00
Spencer W. M. S. T. O. Miss Scott	3.00
Spencer juniors Miss Scott	4.50

KANSAS.

Hickory Grove Haddam L. L. Bearers . . . . .	.75
Hickory Grove Mite Boxes	2.00
Horton Junior bal. one share Miss Barnes's sal.	1.00

NEBRASKA.

Kenesaw Rev. and Mrs. H. E. Wolcott mem. dues	2.00
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NEW BRUNSWICK.

Grand Harbor C. E. for Dukhi S. O.	19.00
Newtown Miss. Band Miss Barnes	6.00
Contributions towards Kind. Hall collected by Miss H. Phillips:	
Hillsdale Y. W. C. A.	4.00
Miss Ella Patterson	5.00
Dr. and Mrs. Durgin	10.00
Winnebago City Wom. Miss. Soc. . . . .	.70
Hannah Swensen	5.00
Nashville Q. M. Minn.	11.04
Miss Lizzie Moody	5.00
Madelia ch. Minn.	5.00
Miss S. A. Benedict	5.00
Ira Clynick	1.00
A lady in Huntley, Minn.	1.00
Cora . . . . .	.05
Minnesota Y. M. Wom. Soc.	26.35
Friends outside the denomination	33.90
Tithe	80.00

Total \$2,111.80

CORRECTION.—Name of L.M. from Lynn, Mass., should be Mrs. Aura A. Durgin.

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDYTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

[illegible]